

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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For the Christian Secretary.

Exposition of Rom. 5: 18.

Therefore, as by the offence of one, judgment came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life.

In this connection the Apostle speaks of the blessedness of faith in Christ as embracing the plan of justification, and then goes on to draw a comparison between the first and second Adam, and shows the similarity and dissimilarity they bear to each other. As Adam was a figure of Christ they bear resemblance to each other, but their influence is contrary. Not as the offence of one, many were made sinners, so by the obedience of one shall many be made righteous. Therefore as by the offence of one, judgment came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life.

There are two points of doctrine in this text; the first is: That by the offence of Adam, judgment has come upon all men unto condemnation. And

1. All men derive an impure nature from Adam of which God disapproves. Adam possessed the whole mass of human nature as it respects his natural seed. Let that mass of nature be divided and subdivided into ever so many millions of parts each particle of that nature is as impure in his natural descendants as it was in the mass. The question then is, did Adam corrupt his whole nature by sin? He certainly did, for he corrupted himself. Therefore, as the federal head of his posterity, he corrupted his whole race equally with himself, one as much as another and no more. Thus all men possess an impure nature from Adam that renders them unfit for heaven.

2. All men have actually sinned, consequently the law of God condemns them. For there is not a just man upon earth that doeth good and sinneth not. Every imagination of the thoughts of the heart of man is only evil continually. There is none righteous. None that doeth good, not one. They have all gone out of the way. All have sinned. This is the character of all men in nature, and it is written, cursed is every one that continueth not in all things that are written in the book of the law to do them. No mere man has done it, therefore all men (in nature) are condemned already, condemned to suffer the whole penalty of the Divine Law.

3. Man cannot deliver himself from this condition. Christ says with man this is impossible. They need a righteousness as pure as the law, but they have sinned and are already condemned and the wrath of God abideth on them. How then can they extricate themselves from this condemnation? They need pardon but even God himself cannot give it, without a mediator of equal merit with himself.

II. The second point of Doctrine in this text is, That by the righteousness of Christ the free gift has come upon all men unto justification of life. Let us consider,

1. That the perfect obedience of Christ, being followed by rendering full satisfaction to Divine Justice has paid the price of redemption for all men. Christ has magnified and honored the law by his perfect obedience in the person of man, showing thereby that man in his primal state was able to obey the law perfectly, the law was suited to his capacity in that state in which he was created. Christ sustained the penalty of the law in a limited term but this he could not have done if he had not possessed an Infinite nature for the sacrifice to pay the price of redemption, for sinners must be of infinite value. His character must be equal to that of the Lawgiver. Hence, Christ is represented in the scriptures as possessing two natures, really God, and really man. A fit person to mediate between an offended God, and offending creatures, laying His hand as it were upon both parties having familiar intercourse with God and with offending man. Thus, by the sacrifice of himself, he has paid the price of redemption for all men. He has bought the field, (the world) for the sake of the treasure hid in it, and thus the free gift has come upon all men unto justification of life. For God sent his Son into the world to condemn the world, but that the world through him might be saved. He gave himself a propitiation for our sins and not for ours only, but for the sins of the whole world. He gave himself a ransom for all, to be testified in due time. Who will have all

men to be saved and come unto the knowledge of the truth. These passages of scripture show that the price of redemption is paid for all men, and in this sense, the free gift has come upon all men, whether they cordially receive it or reject it.

2. Justification of life is freely offered to all men through the blood and righteousness of Jesus Christ. This is understood in the Commission given to the disciples to preach the gospel to every creature, or to all the world. To preach the gospel to all men is to offer them life through Jesus Christ, and it would certainly be an imposition upon sinners already condemned to death, to offer them life through the righteousness of Christ, if Christ had not paid the price of redemption for them or in other words, if the free gift had not come upon them with the offer of life on the terms of the gospel; but we have the authority of God for making the offer. The Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely. Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat, you buy wine and milk without money and without price. Look unto me and be ye saved all the ends of the earth, for I am God and there is none else. Thus by the righteousness of Christ, the free gift has come upon all men unto justification of life; warning, inviting, entreating, and even commanding them to come to Christ for life; and, if they reject it, they do it at the peril of their souls.

3. Men are more guilty for rejecting life than they could have been if the free gift had not come upon them with the offer of life. If the price of redemption had not been paid for all men, those for whom it was paid could not be guilty of rejecting it, but the guilt of rejecting the offer of life is charged upon all sinners who have opportunity of hearing the gospel and do not come to Christ for righteousness to justify them. Christ said to his disciples in relation to their ministry: And whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Again, Christ himself upbraids the cities wherein most of his mighty works were done, because they rejected him, Mat. 11: 20-24. Wo unto thee Chorazin! Wo unto thee Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee. The Apostle to the Hebrews advances the same sentiment: Heb. 10: 28, 29. He that despised Moses' law, died without mercy under two or three witnesses. Of how much sorer punishments suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. Here again we see in what sense the free gift has come upon all men unto justification of life; but alas! multitudes of the family of man reject it, and perish like the impenitent thief with a Saviour in view.

4. The righteousness of Christ secures justification and eternal life to all that believe on him. Christ is the end of the law for righteousness to every one that believeth. Abraham believed God and it was accounted to him for righteousness. Now this was written, not for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed, if we believe on Him that raised up Jesus Christ our Lord from the dead, who was delivered for our offences and was raised again for our justification. He that believeth on him is not condemned. No, he has passed from death unto life. He that believeth on the Son hath everlasting life. This is all plain. But Christ says to unbelievers, ye will not come to me that ye might have life. I am come, says Christ, that they might have life, and that they might have it more abundantly. Thus we see, that by the righteousness of Christ, the free gift (in the provisions of the gospel) has come upon all men unto justification of life, and secures justification and eternal life to all that believe on him. While those who believe not are guilty of rejecting the offer of life.

"Many," says Newton, "have puzzled themselves about the origin of evil. I observe there is evil, and that there is a way to escape it, and with this I begin and end."

"When you hear a rumor that begins with 'they say,' put it down as two thirds false, and the balance barely possible."

From the Commercial Advertiser.

A Letter

To Philander Chase, Samuel Miller, Elijah Hedding, Francis Wayland, and others, Elders, brethren in Christ and beloved in the Church.

[CONCLUDED.]

There are evils attending the growing custom of closing many of the churches in our cities for a month or more in Summer. As if religion and religious duties were periodical; or we could lay them aside according to the weather, and resume them again without detriment. It is doubtful whether more than a third of our congregations are out of town at any one time. The other two thirds are then deprived of their usual privileges; and are tempted to rove about, and acquire itching ears; or to stay away from religious worship altogether, during that time. Some will not go where they are forced to encroach upon other people. Others are kept at home by an easy excuse. Its tendency must be to break up regular church-going habits, and to introduce wanderings and divisions in congregations. It is far better to get supplies for the pulpit, and to keep the church open, and the people united and in the way of duty.

I now approach a subject which is deservedly dear to the hearts of many; and which has evidently had the blessing of God attending it; as it has accomplished wonderful things in the promotion of His cause in the earth. That is Sabbath schools. There are evils working with that blessed cause, which require control and correction; and if they are not corrected, we may have reason to doubt whether the system will not cause as much evil as good. There is a spirit connected with the enterprise, which is in fact uprooting both parental and parental influence and responsibility, making a part of the mountain of the Lord's house, greater than the mountain itself. A spirit which has already shown power that there are few ministers but would shrink from braving public opinion, by openly expressing their views against any of the evils they may see growing with the cause. There are many in the church now, who openly assert that Sabbath schools are doing more good, and are a better means of spreading the gospel, than the ministry of the Word. Who place the babe in Christ, as a teacher, above the aged man. Who put aside Christ's command to his ministers to preach the gospel, and to feed his sheep, and his lambs, by saying the teaching of the Sabbath school teacher is better.

Is there not also danger in the plan of processions, parades and banners? Are they not preparing the children to delight in shows which have assisted the Romish Church to influence the carnal heart? Besides, are not the doctrines and catechisms of the church too much lost sight of in the teachings of so many schools? And the young not indoctrinated as they should be? With many is not the Sabbath school service exalted above the service of the sanctuary? So that they allow themselves to be entirely exhausted by the one, and become unfit for the other? A deacon in one of our churches was lately solicited an outfit for a missionary going abroad. He called on one of the old men of the church, who replied to his application that he would rather give money to keep the missionary at home. Why so? said the astonished collector. Did you not hear him preach yesterday, and hear the doctrines he set forth? was the answer. Well, I confess, said the first, I was so drowsy from teaching in the Sabbath school that I could not hear much of his sermon. How many there are who make the Sabbath school an excuse for drowsiness in the church.

There is danger also in the teachings of the Sabbath school. More heresy may be taught in the school, by improper teachers, than can be rooted out by the orthodox pastor. Many of the teachers are not professors of religion; and how can it be expected that those who have not been born of the Spirit should be able to teach spiritual things? They surely cannot; because being spiritually discerned, they neither know them nor understand them themselves. "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 2 Cor. 11: 14. Neither are all Christians fit to be teachers. Very many, instead of being fit to be teachers, "have need that one teach them again, which be the first principles of the oracles of God." Heb. v: 12.

The writer heard an old teacher of a Sunday school in one of our orthodox churches, pervert the Scriptures, and defend doctrines entirely at variance with the confession of faith of his denomination; and the views of the pastor of the church in which he was a teacher. The church is now sanctioning the teachings of many whom God hath not set in the Church as teachers for the edification thereof.

In olden times the church appointed the pastor, or a catechist, to teach the doctrines of religion to the young. Now he is leaving that duty to irresponsible, and in many

cases, entirely unfit persons. Another very great evil attending Sabbath schools is, that parental responsibility, and the obligation of parents to bring up their children in the nurture and admonition of the Lord, are almost lost sight of. Instead of the parent, the Sabbath school teacher is preached to, is looked to, and is prayed for, as the spiritual trainer of the child. Religious newspapers, which have long had a parent's column, now call it the Sabbath school department.

The Sabbath school is called the nursery of religion; the training of the young is seldom spoken of, and the prayer for the blessing on their instruction is seldom heard, except in reference to the Sabbath school. It is a great mistake. The covenant blessings are to the righteous and their seed. The nursery of the church is the children of the church trained up by Christian parents; and it will be a sad thing for the church when parental responsibility is lost sight of; when the parent leaves the indoctrinating of his children to strangers. Parents have already in a great measure lost the watchfulness of the church, and the prayers of the church for their success in endeavoring to bring their children to Christ.

Restore the parental relation to its place. Warn parents that although the church may forget them, God does not. His covenant is sure. He will require an account of the training of their children at their hands. He says "these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi: 6, 7; also, "Teach them thy sons, and thy sons' sons," Deut. iv: 9; and "Bring them into the nurture and admonition of the Lord," Eph. vi: 4. "The Lord said, shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. xvii: 17, 19. "And the Lord said, I will perform against Eli all things which I have spoken concerning his house; for I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not; and therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." 1 Samuel iii: 12, 13.

These remarks are not intended to discourage the faithful teacher in his labor of love in seeking out Christ's lambs from by-ways and the wilderness, nor are they meant as an attack on Sabbath schools; but seeing evil mixed with the good, let us take away the evil, that it may become a beautiful temple to the Lord. The Sunday school has become a vast army; and that army and most of the teachers are comparatively children. They need the guidance of age and experience; or else a power will grow up in the church, which will, unless God should interfere to prevent it, uproot both parental and ministerial influence and responsibility; and may prove a curse rather than a blessing.

Another sign of the growth of Antichrist is the decline, and in many congregations giving up, of one of the most important parts of public worship; namely, congregational singing. That delightful and inspiring part of worship is now in a great measure given up, and instead of it we have music by a choir; not to speak of the extended introduction of organs; though it may be doubted if an instrument can assist in spiritual worship, and if the attention is not often rather drawn off by scientific preludes and interludes; and if the effect of a solemn sermon has not been almost effaced by an organist in playing the people out of church.

It is also questionable whether Christ's cause would not be better served by giving the interest of the cost of an organ, and the pay of the organist, to support two or three missionaries; which in many cases it would do. The cost of an organ would build a church, and the pay of the organist provide a preacher. The music in many of our churches has become so scientific and is so often changed, that many of the people cannot join in. Besides, it has the effect of making us more fashionable churches. And the people, not having the heart for social sacred music, no longer study it, or practice it as was formerly done. Besides, the church now hires choristers, often not professors of religion, and often, can it be believed, singers from the theatre, to sing for them.

It is natural that such things should attempt to make a display, and the fault is not with them that the congregation does not join in. The fault is with the pastor, and with the church. They excuse themselves by saying that they must have fine music to attract the young people to the church. Shame! shame! to sacrifice spiritual worship, the good of the members of Christ, and the honor of God, in attempt-

ing to lay traps to entice people to hear the gospel. The gospel needs no such aid. It presents life and death. It is of itself the most important, and should be the most attractive thing in the world.

The charge to the church is—"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Eph. v: 19. "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Col. iii: 16. which shows that the singing of the church is the duty and privilege of the members of the church to edify each other; and that the present growing system is contrary to the teachings of the Scriptures. Paul and Silas prayed and sang praises unto God, after being beaten and while in prison and in the stocks. Our Saviour sang with his disciples.—Matt. xx: 30. The writer remembers seeing the lamented Summerfield turn toward a portion of one of his crowded congregations, who appeared to him not to join in the singing as they should—"Why do you not sing?" said he, and at the same time he made a touching appeal to quicken them in that part of divine service. Would that all pastors might realize the importance and the power of this part of worship, if properly used.

In concluding, let me entreat you to warn the church, that she is now the stumbling-block to the world; that she has left her first love; and until she forsakes every idol, and gives her heart to Christ, and makes God her portion—and her strength, she cannot enjoy His divine presence, and that without that presence she has no power to preach the gospel. It is the church that needs to be faithfully preached to. The church must first repent. To be carnally minded is death to a church, as well as to an individual. The friendship of the world is enmity to God, whether in the heart of the mass of the visible church, or in the heart of a worldly person. It is not enough to say, the church is cold, the church is cold, and go on carelessly as if we have nothing to do but to help to make it more so. God has not changed. His ear has not become heavy that it cannot hear, nor His arm shortened that it cannot save.—Jesus Christ is the same yesterday, to-day and forever. The promises are the same. Faith and prayer have the same power that they ever had. The fault of the coldness of the church is not in them. It is in the Church itself. Let each heart examine itself to see whether it is not the "Achan in the camp" keeping the Divine blessing from it. Let each ask, Lord what wilt thou have me do? And knowing the Lord's will, let each seek grace to perform it, "Lord, with thou not revive us again, that thy people may rejoice in Thee?" Amen.

Delusion.

"I once knew what religion is," said a young man. Did you indeed? how did you lose it? "I went into bad company, and went to work on the canal." You did not follow the Saviour's directions.—Matt. xvi: 24.—"If any man will come after me, let him deny himself, take up his cross and follow me." But you yielded to the solicitations of evil associates. You denied Christ instead of denying yourself, and fell into the snare of the devil. Ah! the devil delights to take sinners in his snares, and lead them away from Christ. You are troubled, when you lie down on your pillow at night. You are not able to sleep. You think what were once your joys and hopes—how you sinned—how you left off prayer—how you have lived since—how you live now. "The way of transgressors is hard."

"I feel that I ought to return unto the Lord." So you ought. You are also encouraged to return. The Lord says, "Return thou backsliding Israel, and I will heal your backslidings." Be sure that he will meet you on your return, and give you comfort and joy. As you know this, why do you not return immediately? It will be better for you. You now live, in sin, and know not but that the Lord will smite you suddenly in anger. Then you will be lost.

You promise that you will return. Is that the way you deal with God? Promise to pay your neighbor, if you have not the means to pay him; but deal not so with your Maker. For 1. You are as able to pay now as you ever will be. 2. You only deceive your own soul by the promise. It is but the expedient of a wicked heart, and of the devil to ward off present duty. O my friend, "be not deceived." The fact is that you are wedded to sin, and under the influence of the wicked. There is no hope for you at all, but in immediate repentance, and the power of God's Spirit "to work in you to will and to do of his good pleasure." Do not resist the Spirit, as you have done, every time you have put off your duty with a promise to return. Satan is your master. He made you think you were something when you were nothing. And now he wishes to keep you delaying and promising, till he hauls you into the pit.

I have seen many like you. They say, "I once knew what religion is." But they are turned like the dog—they were not the Saviour's sheep. For he says, "My sheep

hear my voice, and I know them and they follow me." But you, and such as you, are not of his sheep, because you do not follow him. The devil leads you on, and turns you about just as he pleases. He is drawing his net about you closer and closer every day, while you are repeating your vain promise to return. That promise deceives none but yourself. As you have the least regard to your soul, my dear friend, never make another promise to repent.—The Spirit of God urges upon you no such thing, but to repent and believe the gospel. Say to all suggestions of that sort, "Get thee behind me, Satan." Cry unto God, and it may be "that he will have mercy on you that you perish not." Be not deceived in supposing that you "once knew what religion is," if you have lost it. It was only a spurious religion. It is like that of a certain man who is in the habit of being converted at every protracted meeting which he attends.

"Be not deceived," in supposing that you can safely yield to temptation. "Be not deceived," in making promises. "Be not deceived," in thinking you can return without God.

"Be not deceived," in delaying your return for a season. "Be not deceived," in supposing that God is willing now to grant you his aid, if you truly and honestly seek after it, and rely upon it. Turn, man, with all your heart, and then iniquity will not be your ruin.—*Albany Spectator.*

Prayer.

But prayer was not invented; it was born with the first sigh, with the first joy, the first sorrow of the human heart; or rather man was born to pray; to glorify God, or to implore him, was his only mission here below; all else perishes before him, or with him; but the cry of glory, of admiration or of love which he raises towards the Creator, does not perish on his passing from the earth—it re-ascends, it sounds from age to age in the ear of the Almighty, like the reflection of his own magnificence. It is the only thing in man which is wholly divine, and which he can exhale with joy and pride; for this pride is a homage to him to whom alone homage is due—the Infinite Being.—*Lamartine.*

That Time will Come.

That time is coming. That month, that day, that hour, that moment is coming on apace, and draws nearer and nearer, with every rising and with every setting sun.—What time, do you ask, reader? It is the time most solemn, most important, and full of surpassing interest to you, of any moment of your existence. It is the time when you die, the end of time to you. You will have done with time. At that time you will change your mode of existence.—You will enter on new and untried scenes in a world of spirits, and become the companion of good or evil angels. That hour, that moment will stamp on your destiny the seal of eternity. What a time to each individual! How near, and how full of interest!

When will men find time to think of death and eternity? What occurrences of their life call them naturally to reflections upon Jesus Christ as their Saviour, and to seek their comfort by the exercise of faith and hope in him? There is a time for all things. This is their motto. But when is their time for prayers to God; for confessing their sins and imploring pardon; for giving thanks to the Giver of innumerable mercies, and commending themselves in humble confidence to preserving and redeeming love?

THE POOR AND THE RICH.—It is customary to estimate at a small amount the sensibilities of the poor, and to paint poverty as a state of life unblest by any of the pious emotions. It is true that poverty too frequently gives rise to a spirit of gloomy despondency; yet we often find among the very poor a strong and cultivated sentiment of natural beauty—a keen sense of rural enjoyment.

Some people are considered great, because they are surrounded by external grandeur, because they have much riches to spend; but let them be stripped of these, which are no part of themselves, and what remains but littleness. Others are great, independently of circumstances; in affluence, they are great in moderation, condescension, and benevolence; in poverty, they not only maintain a respectable and genteel appearance; and exemplify the superiority which belongs to enlightened minds, a superiority which the rudest shock of outward circumstances can never shake, but they are great in tranquility, resignation and contentment. The sentiment is therefore true, that

"Pigmies are pigmies still, though perched on Alps, And pyramids are pyramids in vales." [Vineyard Gazette.]

There is more true charity in one kind tear that falls in private for the sorrows and sufferings of others, than in a thousand guineas proudly ushered into the notice of the world, in all the pomp and parade of public contributions.

STORY CORRECTED.

been the rounds, that Dr. H. M. Z. Physicians while his wife lay at the last stages of Consumption, medicine for her that she had recovered.

Carter, pronounced the later part pure falshood, and under oath that he had never seen Dr. Carter, and that he had never seen the medicine prescribed by himself, which made her from the jaws of death, and only degree of health. Truly, I cannot but wonder, that Dr. Carter, and for which I answer, that he recalled, considered Mrs. Carter, and therefore made no prescription, reason to give her a little yellow dock, in which suggestion, I paid no account doing for her in her presence.

confidence in my skill as a Physician, a grain of medicine to my family, prescribed and prepared myself. I protect the credulous against such tales from those who would doubtfully every thing, whether good or bad, in collusion with their pecuniary ends, which persons crave the honor of which suggestion, I paid no account doing for her in her presence.

DR. W. H. CARTER.

Jan. Dec. 23, 1846.—Personally appeared, and made solemn oath to the foregoing statement by him subscribed.

A. M. COLLINS, Mayor.

THE SICK AFFLICTED.

ORE CURES!!

of RHEUMATISM, 17 cases LIV. MINT, 12 cases of DYSPEPSIA, 5 THIMA, 30 SCROFULA, 2 of CON-

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within 15 months completely cured of Chronic disease, which difficulties afflicted eminent Physicians, and related

did most respectfully say to his many who wish to be healed that he is the same ardent longing and labor of the sick to be healed, and that he has no pains in bringing to light, life who have long sat in the shadow of

be found at all hours of the day, at night, where he will certainly remain until the benefit of the poor sufferer, and form you that Dr. W. H. Carter has been April, 1847, know all men that it is the Doctor's word is true and faithful,

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Christian Secretary.

HARTFORD, FRIDAY, JAN. 22.

The Christian Review.

In looking over the last number of the Christian Review we noticed an article on the "Sufferings of Christ," which attracted our attention. It is a review of a work recently published by the Messrs. Harpers, which maintains that the Divine nature of Christ suffered with the human in order to make a sacrifice for sin. The reviewer coincides with the author in several particulars, but dissents from him in some others. We are free to confess that the subject is one beyond our comprehension; and we agree with the writer in the Review, that "it is more easy than most persons are aware, to transcend the limits of our knowledge, especially when descending upon the nature of that Infinite Essence, with which, as Bishop Butler shrewdly remarks, 'we make rather free in our speculations.'" Still the article is an interesting one, and may be read with profit, as it is written in a clear and easy style, and contains many valuable and new thoughts.

We choose to leave this question to wiser men than ourselves, for as we have already stated it is beyond our comprehension. The following article from the Christian Chronicle expresses our views upon the subject, as well as any thing we can say ourselves, and we therefore transfer it to our columns, instead of any further comment of our own. "This is a subject which ought to be approached with the most humble and devout feelings. These sufferings were endured because of the sins of a guilty race, and to each individual of that race they are the most important fact in the history of the world. Each one has a personal interest in all inquiries appertaining to this subject; for, from the sufferings of Christ, we receive pardon, hope, and joy, or we must remain forever guilty, hopeless, miserable. This is no theme for rash speculation. It courts investigation; but it rebukes presumptuous theorizing.

"Since the publication of a recent work on this subject, assuming the possibility of the divine nature of the Mediator, various articles have appeared on either side of the question. On the one side, it is contended that God is immutable, and consequently cannot suffer; on the other, that the terms in which God is spoken of in the sacred Scriptures can only be interpreted on the supposition that the divine nature is capable of voluntary suffering.

"A recent writer on this subject, in the Christian Review, has endeavored to maintain the possibility of God suffering, when that suffering is voluntary; that His nature is such as to admit of His placing himself in such relation to the fallen as to suffer on their behalf." The view which he takes, is one that seems at first sight to have some degree of truth on its side. He mentions the difference between sufferings as a consequence of personal guilt, and suffering in consequence of the guilt of others. Remorse and sympathy are two sources of suffering. The former a holy being could never experience; the latter he might. The divine nature of Christ could never know the pangs of remorse; it could experience the pangs of sympathy; it could place itself in such a connection with the guilt as to suffer for sin. Such is the position, if we do not misapprehend him, which the writer assumes.

"In looking at this subject, we must never forget that we bring the finite to grapple with the infinite. It leads us once to inquiries concerning the nature of the Divine Being, and the operations of the Infinite mind. There are many theological topics which must ever remain in mystery to us, unless, by some wondrous miracle, the finite comes to comprehend the infinite. The question before us is one of those on which it is easy to dogmatize; but difficult if not impossible, to reason. Can we take for premises the few elementary truths which lie within the narrow range of our mental vision, and hope, by a conclusion drawn from these, to reach the great central truth of the universe?—Can we gather the facts of our own imperfectly understood mental structure, and then reason by analogy from them till the whole mysterious mechanism of the Divine mind is laid open to us? Never! Here human reason must confess its weakness, and look for higher aid; here the human intellect must acknowledge its ignorance, and look for divine light. And we must learn, while we seek to know all that God has revealed, to be willing to confess our ignorance where He has not deemed it best to enlighten us.

"Here the Scriptures ever said that the divine nature suffered in the person of Christ? This is the only question to be settled. We know that certain physical causes will produce mental effects which we call suffering. We know that, as a man, with a connection existing between the body and the mind, Christ could suffer either from physical violence, or from what we call sympathy. But do we know enough of the mysterious connection of the divine and the human in his person to be prepared to take a further step? Can we say that this connection was such that what caused suffering to the human, must also have inflicted pain upon the divine nature? Will any argument that we can frame from analogy, or any declaration of Scripture, warrant such an assertion? We think not. We know of no passage which the rules of a sound exegesis would require to be interpreted thus. On the contrary, that soul-ravelling exclamation on the Cross seems to discountenance the idea: 'My God, my God, why hast thou forsaken me?' A full understanding of all that is expressed and all that is implied in this exclamation, would seem to forbid the supposition of a suffering of the divine with the human nature of the Son of God. There seems to be here a distinction between the suffering human and the impassible divine nature. It is 'My God,' not 'My Father.' We would not, however, lay undue stress on this. Nor do we mean absolutely to deny that the divine nature suffered; we only ask for the proof—that proof that one cannot reasonably gain. Until such proof is furnished, we could not yield assent to a dogma which seems to detract from the perfection of the character of God. It does not readily accord with our ideas of the infinite perfection of God, to suppose that, with Him, there are alternations of joy and sorrow. Such a mode of existence seems to belong to finite beings—not to the Infinite one.

"We almost regret that such a subject as the sufferings of Christ must become a subject of theological discussion. It is rather a theme for grateful and devout meditation. We know that on it hinge all our hope. Whether the human or the divine, or both of the nature of Christ suffered, we know

that the Son of God has come, and has become obedient to death, even the death of the Cross, and that by His stripes we are healed—by His death we live forevermore."

Letter from an Agent.

DEAR SECRETARY, I have been stirring about some what on thy behalf of late, and am pleased at the result, to return a full list of Patrons for the present year. I am gratified at this result on account of the favorable opinion I entertain of thee, as one that is on "the Lord's side," and also because of the many competitors that interfere with thy prosperity in this place. Here the venerable Watchman sounds its alarm, and the bright Reflector casts its rays;—here also, the youthful Contributor adds its mite, while the Christian Citizen exhibits its manly form, and the Charter Oak, "in full strength appears;" besides which, a valiant troop making no pretense to a strictly religious character, pay this people their weekly visits. As all these are patronized by Baptists, could you expect that more than 14 should give you the preference over all? Certainly not. Your modesty forbids the thought.

Having listened thus far, give me your ear, while I tell you what is whispered by some of your friends, and others that ought to be such, in these parts.

It is thought that you are a little too careful upon some important points, for a public character, in these times. It is even intimated that you rather prefer to take a position somewhat in the background, and leave the heat of the battle to your correspondents. I tell them they mistake their man; but still they say, let us have the proof that we are wrong. It does not answer that others are permitted to show their opinions upon your face, especially when it is understood that you do not take the responsibility.

They are glad to know that there are warm-hearted friends of Temperance, and decided enemies of Oppression, that some advocate the cause of Peace, while one at least is opposed to Secret Societies; but at the same time, they want your opinion upon these, as well as other matters, and to see those opinions, whatever they may be, manfully advocated.

Well now is not that reasonable? You are not satisfied that your religious teacher should turn you off with the sentiments of others, but expect him to have ideas of his own, and to advance and maintain them by invulnerable proof. "Go thou and do likewise."

Now do not suspect me of having become dissatisfied with an old and tried friend. I have just dropped these things in your ear, for your information, and will only add, that the law of progression is of universal application, and express the hope that you may conform to its requirements, and amid all the difficulties and trials of the way, that you may hear the sound and feel the influence of that magic word, *Excelsior!*

AGENT.

Perhaps a few words in reply to some of the opinions expressed by "Agent," may be pertinent, inasmuch as he, or some of his friends seem to think we sometimes shrink from the responsibility of meeting plain questions directly. Those of our readers who have been in the habit of perusing the Secretary for the six or seven years that it has been under our control, can testify to the fact that we have met all controverted questions with as much promptness as the nature of the case seemed to demand. The three great national sins of our country, *war, intemperance and slavery* have met with no favor from us; and we believe, our sentiments have been spoken so plainly on each of these questions, that it was impossible for any one to misunderstand them. Indeed, we have felt at times, that we were in danger of erring on the other side, by speaking too freely and occupying too much space in the columns of the paper on these questions. If we are at fault on this point, it arises from the fact that we are apt to be governed too much by our feelings on the impulse of the moment.

But "Agent" alludes to another question, which, we presume, is the principal one to which he would direct our attention, and on which, he wishes us to express our opinion. We have already stated, in plain language, that we never belonged to a Secret Society of any description whatever, nor have we the least sympathy with them. "Agent" or some of his friends, would have us go still further, and oppose them, we presume. A question, however, suggested itself to our mind whether such a course would prove beneficial to the Church. It would be no very difficult task, we imagine, for us to create divisions and dissensions in the churches on this very question of Secret Societies. Much ill feeling might be engendered and many good impressions destroyed by commencing a Secret Society warfare, but it would be no very easy task to restore peace and harmony after the schism had commenced. We know that there are members of churches in almost every direction, who are also connected with some Secret Society, but we are not aware that the fact of their being such, destroys their Christian character; it may prove injurious to their growth in grace and spiritual attainments; but we don't believe from the simple fact, that a church member is a Rechabite or an Odd Fellow, he necessarily becomes a bad man. If he neglects his covenant obligations to the Church, he is a proper subject for discipline; and the duty of the Church is plain in such a case. Discipline too, would prove more beneficial to him than a random shot from a newspaper. But why not attack the whole system, "Agent" may ask, and overthrow it at once? Because, in the first place it cannot be done; for Secret Societies are not made up of professors of religion alone, and even if they were, we could not compel them to give them up; and in the second place, we most conscientiously believe, that more evil than good would result from such a course. If discord, dissension and division were desirable, then we might not hesitate to engage in the controversy, if we thought along with this, any reasonable amount of good might accrue; but we deprecate "divisions," and are not willing to "cause" them among the churches, nor do we believe that any permanent good would be effected by an open warfare against Secret Societies.

For a few years past Secret Societies have flourished to a remarkable, shall we say alarming, degree. The cause for this, to our mind, is obvious. Every society that has come under our observation, has connected with it some inducement to encourage others to join. This is the case with the Rechabites, the Sons of Temperance and the Odd Fellows. The prospect of receiving four dollars a week in case of sickness, and assistance for his family in case of death, has, we doubt not, caused many a young man to unite with one or the other of these societies; in fact, we believe this to be the principal cause of the large accessions that are being

made to these societies. But the evil is curing itself. It has been shown by one of our correspondents, that the expenses attending the maintenance of the Lodges and other expenditures, consumes a large share of the funds, instead of benefitting the needy as they should do. It was partly in view of this fact, probably, that a "Mutual Life Insurance Company," and a "Health Insurance Company" have been established during the past year. The Health Insurance Company is based upon principles very similar to those of the secret societies,—a small premium being paid for a policy which guarantees four dollars a week to the insured during sickness. This will be found upon investigation to be a much more economical way of securing to the poor man the necessary assistance in case of sickness than by uniting with a secret society, and when fully understood, will, we think, be generally preferred.

And now a word in respect to permitting others "to show their opinions upon our face." We shall ever extend the same liberality towards correspondents that has heretofore characterized us; but as to permitting others to think, or speak for us thro' fear of expressing our own opinions, we are just the last man in the world to submit to it. We have never been guilty of it yet; and we have got to be too old to adopt such a course now. Whenever occasion requires, we shall not hesitate to express "our opinion, whatever it may be," and leave others to do the same. We thank "Agent" for his kindness, not only in sending us a good list of subscribers, but also for expressing his opinion, and that of his neighbors in regard to our course. We like his good nature; and we like too, the frequent little favors he has conferred upon us; and hope we may yet have an opportunity to reciprocate them. And as he has kindly dropped a word of advice in our ear, we would in turn remind him that he is mistaken in a single particular, in regard to "progression." True, the word will apply to Christianity as regards its diffusion throughout the world, and to our own growth in holiness; but the system of religion left us by Jesus Christ is perfect in every respect; neither progress nor recede will apply to it. It is too perfect to admit the idea of progress, and too high and holy in its origin to be capable of rising higher.

Let Christ and his cross then be preached, as St. Paul and the other Apostles preached it, and if there is not power enough in it, together with the prayers of the Church, to reform men, we shall have no faith in any other scheme that may be devised to accomplish the purpose.

Mrs. Henrietta Shuck.

We welcome the appearance of a memoir of this interesting woman, containing, as it does, an impetus for all who love our Lord Jesus Christ, to activity and godliness in living. We welcome it to our Sabbath School libraries and to the center-tables of our parlors; we welcome it as an addition to the missionary interest, and the cause of Christ.

Mrs. Shuck was the daughter of the Rev. Addison and Mrs. Susan Hall, and was born in Kilmarock, Va., Oct. 28, 1817. Her parents were alike devoted and pious, and walked in the ways of righteousness, by precept and by practice setting forth the reality of religion, and its bearing upon the present life in relation to a future. Under the influence of such parents, Mrs. Shuck was impressed with the certainty of Divine things, and her character was thus moulded to receive the impress of Deity. During the summer of 1831, the Spirit of God rested upon the churches of Virginia, and hundreds were gathered into the fold of Christ. Mrs. Shuck was converted, and on the 2d of Sept. of the same year, was baptized by the Rev. Mr. Jeter. Her first serious impressions were caused while at school, by a question from her teacher, "Where shall I be an hundred years hence?" We hope the answer is now registered, in heaven. The consolations of religion in affliction were experienced by Mrs. Shuck, on the death of her much loved mother. The loss fell heavily upon her, but her soul was calm in the hope of meeting her in glory.

Mrs. Shuck entertained a lively interest in the cause of missions, and was eager to gain missionary intelligence, and thus increase the fire already glowing in her heart. In 1835, she became acquainted with Mr. Shuck, and was married to him Sept. 8, of the same year, being not quite eighteen. In a few days they parted from the loved ones of their youth, and sailed from Boston, Sept. 22d. Parting is ever painful, and more powerfully felt than easily described. The separation of Mrs. S. from her father was severe and trying. It was a separation for life. In his last note to her, written with all the feelings of a father, he impressed the fact upon her heart, that the parting was for life, and that she never was to return to America. "Yes, we shall meet again, shortly, in heaven," was the language of her father. Their next meeting will be in heaven.

After the usual monotony of a long sea voyage, occasionally interrupted by the sight of a sail, Mrs. Shuck arrived at the mouth of the Hoogly, in India. She visited Amherst, that place endeared to every missionary, by the grave of Mrs. Judson. After a short stay also with the missionaries at Maulmain, she embarked with her husband for China. They continued their work at this place, until the war with England, and then removed to the island of Hong Kong, a more favorable situation on account of protection from the English government, and access to the thousands without a knowledge of Christ. The latter place continued to be the field of Mrs. Shuck's labors until her death. Here "A lovely spot," to use her own expression, was granted by the English government for a missionary chapel; and the work went on gloriously, notwithstanding numerous losses and disappointments.

Mrs. Shuck was deeply interested in the Chinese, especially for the degraded females; and the baptism of one Chinese inspired her soul with hope and joy. She commenced a school for boys and girls on her first arrival, and continued it until her death; and under her care and guidance several were made ready for the coming of Christ to their souls. By her exertions many females were raised from the filth of their homes, and made to feel, to act like immortal beings.

For several years Mrs. Shuck was afflicted with the liver complaint, and several times was reduced very low. At one time it seemed absolutely necessary for her return to America; but the providence of God saw otherwise, and in answer to the prayer "not to separate her from her earthly labors, if Thy will, O Lord," restored her in a measure to health. Her attachment to the heathen was very strong, and nothing but the assurance of the divine will, so ordering, would have caused her to leave China. We may say that her soul was wholly engaged for China, and for nothing else did she wish to live. And giving herself, her all to God, she

had no fears for her children after her decease. A beautiful instance of this feeling is found in one of her letters. "We do not wish for property. No, we feel that He who feeds the ravens and clothes the grass of the fields, will provide for our fond offspring. To the service of our Heavenly Father, we have devoted ourselves, our all, and I feel strong faith in His precious promises. He will be with us to the end of our pilgrimage, and when we slumber in the tomb, the same kind care will, I believe, be extended to the dear objects of our love." Such was the faith of Mrs. Shuck, alike conspicuous through her life. Contented with her lot, she chose the following lines as her own:

"The Christian should not have his lot
Other than his;—
For while his Father rules the world,
He knows that world is his."

Mrs. Shuck was tenderly devoted to her friends, and often thought of dear ones far away. In all her letters, piety and affection are seen conspicuously. Every letter to her family friends bore witness to her anxiety for her brothers and sisters.—The second sister younger than herself, Isabella, has lately been married to a missionary, and is now, or will be soon, on her way to China, to visit the scenes of her sister's labors, and carry on the work which Mrs. Shuck had so successfully commenced. There is joy in heaven. May the success of Mrs. Shuck fall upon her sister, as did the mantle of Elijah upon Elisha of old.

Mrs. Shuck was kind to all, and by all who knew her worth, was loved. The missionary always received consolation and assistance—the sick stranger was gladly received under her roof—the poor and the blind were always welcomed, and never departed without a blessing. Mrs. Shuck soothed the last hours of the partner of her brother Dean, and to his aching heart was a messenger of joy.—Mrs. Shuck and Mrs. Dean have again met—and happy is their union.

The closing year of Mrs. Shuck's life was spent in winning souls to Christ; and she seemed to be drawn nearer to Christ, and at times her soul was illumined by the thought of heaven soon opening to receive her. She died on the morning of Nov. 13th, 1844. "Her mind was engaged in prayer to the last, and as there was scarcely a pain or struggle, but purely sinking or prostration, she literally 'fell asleep' in Jesus." A placid smile played upon her cheek, which death could not pluck away.

Biography has done not its work, until it quickens to virtue and activity. Let him that readeth ask, "What I shall do, and how I shall act?" Especially let every Sabbath-school scholar ask,—Where shall I be an hundred years hence?

Mrs. Shuck was naturally of a gay and volatile disposition. To guard against this, was a source of anxiety; but in all things she strove that grace might abound. On earth her life was useful, her work holy. She has gone to her rest, and no fitter words can we use in closing, than those of her biographer, "Rest, then, dear one, thou hast finished thy labors, and received an honorable discharge."

W. M. S.

Maine Correspondence.

Portland, (Me.) Jan. 11, 1847.

MESSRS. BURN & SMITH.—I presume the question has often passed between you—"Where is our Maine correspondent?" And I must confess that it speaks well for your patience and liberality, if the question has not been connected with a suspicion that he was not overstocked either with gratitude or honesty. But he can assure you, that whatever ground there may have been for such suspicion, his continued neglect has by no means rendered his conscience insensible to the guilt of fruitless promises and resolutions; nor has he been able for some time past to take up your paper without breathing the humane wish that he might be the only one among your subscribers tormented with that most uncomfortable of all kinds of remorse, viz: NEGLECTING TO PAY THE PRINTER!

As the commencement of the year, however, seems to be a kind of jubilee to a guilty conscience, whose omission has been owing as much to long neglect as anything else, I will improve this opportunity to acknowledge my indebtedness to you for the weekly visits of the Secretary, and assure you of my sincere desire for your continued prosperity. And though it may be true that my feelings are affected somewhat by personal regard for yourselves, and by pleasant remembrances of old Connecticut friends, yet I do not express what those feelings are when I say, that of the four excellent Baptist papers published in New England, no one is read by myself with more interest and profit than the Secretary. In saying this, I would not be understood as venturing a comparison of the real value of these papers to a person unaffected by personal or local considerations. Nor do I have in mind those qualities which form, perhaps, the chief object of interest in a paper. I refer more particularly to those short, selected articles, which appear on the first page of your paper, and which, to the great mass of readers, I am satisfied, are productive of more real spiritual profit than anything else. And in speaking of your paper as being, in my opinion, unequalled in value in this respect, I would by no means be understood to disparage its other qualities. It is sufficient that the inside speaks for itself. My object chiefly is, to encourage you to keep on without change in this particular, and to suggest to your readers also, the importance of giving a careful perusal to the articles referred to.

And having said thus much, I will venture still further to suggest the query, whether there is not a proneness in religious newspapers to fall into an error which (to their praise be it spoken) they are ever ready to condemn in the ministry? I refer to an attempt at popularity, (and a few more subscribers?) without a due regard to spirituality and sound orthodoxy. Admit that by such an attempt, a paper might be placed in every family, if it did not go there to feed the faith of the Christian, and give a right turn to his modes of thinking and acting, no great good would be attained. The pastor who is laboring to guard his flock against the influence of "light reading," will have but little cause for rejoicing at the extensive circulation of religious newspapers in his parish, if it turn out that their circulation be owing to the facilities furnished by them for gratifying a desire for such readings.

I would not intimate that any of our Baptist publications in New England are particularly objectionable on this score. I only suggest that those who have the management of them may find it necessary to be on their guard against one of the leading tendencies of the times. In attempting to fix up a dish that shall suit the taste of "the million," we may mingle in its ingredients that shall render it unproductive of substantial good to any. It were better to affect only a few minds permanently for good, than to amuse, and gratify the curiosity

of the multitude, without improving their religious character."

I regret not to be able to give you some cheering intelligence concerning the state of religion in this region. The common complaint is, that "it is a very low time." Alas! that those who make this complaint, cannot be made to see and feel that the only reason for this state of things is, that their own hearts are cold. A change in their own spiritual state as individuals, will bring about the change they desire. And nothing else will do it. How long shall it be, ere religion shall cease to be regarded so much as a joint-stock affair? When will Christians act under the conviction that the state of religion in the community is graduated by the tone of their own piety—that a revival may be expected just in proportion as their own faith increases, and their own hearts are warmed? I think we are not altogether without indications that God is reviving his work in the hearts of some of his dear people; that they are specially desirous of enjoying religion for its own sake, and that there are other and even higher motives influencing them to cultivate personal piety, than the mere relation which their piety sustains to a revival of religion. May we not hope for a general revival of religion in our churches on this principle? How common it has been during a few years past, to hear appeals addressed to Christians based mainly on commercial considerations. Instead of being urged to a life of faith on the ground that such a life was according to the will of God, and something to be desired for its own sake, we have had our attention directed rather to the influence of such a life in promoting a revival of religion. Instead of being made to feel the importance of walking with God, and being in a state in which we could go to him with confidence, the great anxiety has been to promote confidence towards man;—to be in a state where we could speak freely to sinners about their souls, and pray with them in their anxiety.

Now let this order of things be reversed. Let piety towards God be cultivated as an end, and confidence towards man will follow as an incident. Let Christians be made to feel, that, aside from all social or secondary considerations, the highest object of desire with them should be, personal communion with God—habitually abiding in Christ—the constant indwelling of the Holy Spirit. Thus living, they can hardly fail to bring forth fruit.—Dwelling continually in God, they will be most effectually qualified to labor for the spiritual good of man. Their motives to a holy life being more exclusively derived from their own settled relations to God, there may be expected to follow more stability in their faith, and more abiding delight in the duties of piety.

As to local news, it can hardly be expected that your readers would feel much interest in what is going on "down East." I will merely say, however, that our Railroad to Montreal is going forward encouragingly, and several other roads will soon be commenced, which, when completed, will do something towards giving a true idea of the immense resources of this State. The substantial growth of this city has probably never been so rapid as at the present time. A few years of steady progress in carrying out plans already formed and entered upon, will place Portland among our most important manufacturing and commercial towns.

Since coming to this place, my interest has been greatly increased in behalf of the sailor. Twelve or thirteen masters of vessels, with their families, are connected with my congregation. One of them (Capt. P. Hanna) was on board the ill-fated "Atlantic," when she was wrecked, and was probably the only person saved from the stern of the boat. His preservation seemed hardly short of a miracle.—May it not have been in answer to prayer? Brethren, PRAY FOR THE SAILOR.

Yours truly,

J. S. E.

"QUERY.—Will the writings of "Fanny Forrest" do no injury by promoting a taste for a certain kind of reading most unfavorable to spirituality and growth in grace? I wish I could think so. It would satisfy me that a relish for "Alderbrook" was no proof of a want of interest in the Bible and the closet.

Recognition at Fitchburg.

On Thursday, Jan. 7, brother Edward Savage, recently of Bristol, Ct., was publicly recognized as pastor of the Baptist church in Fitchburg, Mass.—The order of exercises was as follows: Anthem; Invocation by bro. C. Sibley, of Harvard; Reading of Scriptures by bro. G. W. Cate, of Barre; Anthem; Introductory prayer by bro. J. H. Tilton, of South Gardner; Anthem; Sermon by bro. R. H. Neale, of Boston, from John 5:35. "He was a burning and a shining light." Prayer of recognition by bro. O. Tracy, of Hartford, Ct.; Hymn; Hand of fellowship by bro. H. Richards, of Dorchester; Charge by the pastor by bro. T. F. Caldwell, of Roxbury; Address to the church and congregation by bro. O. Cunningham, of Sterling; Chant; Concluding prayer by bro. Leonard Tracy, of West Boylston; Benediction by the pastor.

The exercises were all interesting, and adapted to produce a good impression upon the audience. The singing was peculiarly excellent; the pieces selected being highly appropriate to the occasion, and admirably performed by a large and well trained choir.

Brother Savage enters upon his labors in Fitchburg, under the most favorable prospects of usefulness, and we trust he may long remain there as "a burning and a shining light."

Christian Reflector.

Dedication.

The new Baptist Meeting House in Tibbury, Martha's Vineyard, was Dedicated to the service of Almighty God, on Wednesday, the 6th inst.—The weather was delightful. I never saw such a day in January before. There was a very large attendance, the house being filled to overflowing. The order of exercises was as follows: Invocation, by Rev. Mr. Walker, of Newtown. Reading select portions of Scripture and Introductory Prayer, by Rev. Mr. Richards, of Edgartown. Sermon, by Rev. Dr. Babcock, of New Bedford. Dedication, by Rev. Mr. Haydon, of Holmes' Hole.

Closing Prayer, by Rev. Mr. Wheeler, of Holmes' Hole.

The services were interspersed with singing by the choir, and throughout were highly interesting.—CON.

TRINITY CHURCH.—It seems, by an article in the New York Express, that the Low Churchmen are determined to join issue with the Corporation of Trinity Church before the Legislature, to compel them to surrender the hundred million dollars now held by that church for the benefit of all the Episcopal churches in the city.

Donation Visit.

We had the pleasure of meeting with the Baptist church and society in Wethersfield, on New Year's eve, who assembled at the house of their pastor, with a large number of individuals of other denominations, to make him their annual donation visit. The number in attendance was unusually large, and their contributions very liberal. This social and religious interview between pastor and people, where each seemed to enjoy "a feast of reason and a flow of soul," together with the marked attention and christian courtesy manifested toward him whom God hath placed over them as their spiritual guide, cannot fail, we think, to render both the preacher and the people doubly dear to each other, and to encourage his heart still to toil on, and to devote his entire energies to the advancement of the Redeemer's cause in their midst, and also for their spiritual and eternal good. About 9 o'clock the company were called together, to listen to a brief, pertinent address by the pastor, which, by our earnest solicitation, we are permitted to copy.

"Beloved Friends,—We bid you welcome to our homes and to our hearts, to remain as long as your own sense of propriety shall dictate, to engage in those innocent amusements which will be best conducive to your own happiness, and not inconsistent with the will of God. For it becomes us, amid all our social intercourse and conviviality, to remember that the pleasures of earth and all the fascinations of amusement are alike temporary, unsatisfactory, dying. And as these can never 'yield us the bliss for which we sigh,' we should not permit our attention to be occupied so exclusively by them, as to lead to the neglect of the soul's undying interests, or to prepare ourselves by yielding our hearts to Christ, at the opening of the new year, for that far more rich and endless banquet—the marriage supper of the Lamb in heaven, where there are joys that never fade, and pleasures that bloom eternal. As it is the natural office of gratitude to make some returns for favors received, we would avail ourselves of this opportunity to tender to those friends who have so kindly and bountifully administered to our temporal necessities, our grateful acknowledgments; and as a slight requital for these favors, we pledge our services to promote your highest, your eternal good. We offer you a sanctuary in our hearts, hallowed by the early recollections of our childhood home, and our mother's love, and if our poor prayer can avail, blessings, both temporal and spiritual, shall descend in copious showers on your heads."

Congress.

But little business has actually been transacted in Congress as yet, although there appears to be plenty of it to do. The three great questions before that body, are the Finances, the War, and the prohibition of Slavery in newly acquired territory.—From the remarks we have read on the last question, we believe there is a pretty unanimous feeling among the members of the free States to oppose the holding of slaves in any new territory that may be acquired. The question is one of vital importance to the cause of freedom, and most sincerely do we hope the Northern members, for once, will imitate those from the South when a question touching what they conceive to be their rights is at issue, and stand shoulder to shoulder without regard to party, when the final vote is taken. All that is necessary to strike a death blow at slavery is union among the representatives of the free States. The South has no better right to demand the privilege of holding slaves in territory that may be acquired by the war with Mexico, than the North has to forbid it. Let us have union then among the Northern members, on this question, if on no other, and the cause of Freedom will triumph.

There appears to be some difference of opinion between the House and the President as to the best method of raising a revenue and conducting the war, but we have but little doubt that ample means will be provided for both before the fourth of March.

Mexico.

The report which was generally credited a week since, that Santa Anna was advancing on Saltillo with 30,000 men appears to have originated in Mexico without much foundation. Santa Anna had probably sent out a few companies of horsemen for the purpose of reconnoitering the position of the enemy, which were magnified into his whole army. He remains with his army at San Luis Potosi, from which position it is not probable that he will advance at present. A large number of American troops had assembled at Saltillo.

SETTLING A PASTOR FOR LIFE.—The Baptist Church in Greensboro', Alabama, have elected Rev. Thomas Chilton, pastor for life, with a salary of \$1200 to be raised by assessments. The Alabama Baptist hopes the day is not far distant when all the Churches in the State will adopt a similar plan.

We have no objection to a pastor remaining for life over a single church, provided the church desire it; but this old-fashioned New England plan of settling pastors for life is a bad one, and has long since been discarded in this section of the country. If the Alabama churches wish to try the plan, they can do so, but we think they will get heartily sick of it before the term of their first pastor expires.

PROTEST AGAINST SLAVERY.—The last Zion's Advocate contains a Protest against Slavery, signed by upwards of one hundred and fifty Baptist ministers; among the names we notice several of the most prominent clergymen in Maine.—The Protest is couched in kind, but decided language, and shows the feeling of that State in regard to Slavery.

A MILITANT CHURCH.—A Nashville paper says that at a Missionary meeting held at the Methodist Church in that place on Monday evening, funds were raised for making Gen. Taylor, Col. Campbell, Col. Anderson, Capt. Cheatham and Capt. Foster, life members of the Conference missionary society.

It seems to us that professed Christians forget their calling when they so far step aside from their duty as to commit blasphemy like the above. "My kingdom is not of this world," said our Saviour, "if my kingdom were of this world, then would my servants fight."

NATIONAL ERA.—The publication of this paper has been commenced at Washington, under the direction of the gentlemen whose names we mentioned a few weeks since. We have not seen the paper as yet, but it is spoken of in terms of commendation by several of our exchanges as exhibiting much mildness of character. It will, no doubt, prove an able and interesting expositor of the holy cause of freedom.

REVIVALS.—The grace in the High continues with increased power.

We learn by a letter interesting state of the Mr. Hodge's, and the various work of grace.

DEATH OF ANOTHER.—The Hon. Isaac W. F. announced in the Standard.

Rev. Caleb Strong, Montreal, and a graduate of Northampton, Mass., remains able to be removed.

BENEDICT'S HISTORY.—Benedict's History completed, that of the press of L. Colby, is to have it out early, that Minutes for 1846 lay, to Pawtucket, R. I.

The First Baptist of extended an invitation, Norwich, to become

From a statement of representatives, it appears, mustered into the service of May, 1846, the numbers, was but 15,482, ed sick or wounded, if we presume, have proved that more deaths, than from the

The paper on which printed for a few weeks or quality, being so of it had been used, return the balance and have been under the shall see to it hereafter this contract.

CORRESPONDENTS.—The attended to soon. no receive attention as it. One or two Objections.

We are glad to learn, has so far recovered from death.

BAPTIST LIBRARY, Pa.

The January number contains, besides the conventional, Cox's Examination of Grace Abounding, L. Colby & Co., Publishers.

LITTELL'S LIVING AGE.—This weekly Magazine high literary character acquired. For sale at

REJOICE WITH THEM.—This is the title of a preached at the First House in Wethersfield, Tucker, D. D. The forcible reasons why among these he enumerates liberty of conscience; the and several more; who trembling, among the tendency to abuse in our of our territory; the Southern slavery, though we cannot indo

preacher.

News of

WESTERN RAILROAD.—November 3, 1846, the were \$351,261. Freight express, \$23,161. Total receipts were \$76,00

